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- 82| tonwood is coming up; we are going to have buds now." Kutox also referred to it as xaxaθo', "cold," and implied that it made its appearance in cold weather. The star was a Yavapai: "that is why the Yavapai can stand cold better than anyone else." Yet he stated that it made its appearance in the morning in autumn: he must have meant evening, either he or I being in error.

[177] The North Star was known to my informants only by the Spanish name *capitan*, used locally to mean "chief." They knew it was immobile.

Ursa Major was known as xōtaluwe' yītavi'tc, "Coyote's net"; a group of seven stars.

- [773] The sky looks like a sea. Some people were fishing by the sea. Coyote had a net of his own, which he held by one end. Fishes were leaping to the east of the net, which moves counterclockwise [around the North Star. The constellation must be thought of as near the zenith.] He heard them splashing to the west of the net, and, being afraid of missing them, he turned around. That formed the bend in the line of stars [the handle of the Dipper].

A constellation mani'c, "scorpion," was "directly overhead." It looks like a scorpion with its tail to the west. It was described as an arc of little stars facing the east, terminating at each end in two stars: a group of six stars lies west of the center of the arc; still farther west are three dim stars, and beyond, one alone.⁹

My informants did not know of any constellation called "buz-zard," the Luiseño-Diegueño name for Altair. Nor did they recognize Cassiopeia or the Gemini from description.

The evening star was called "the star that travels through the sun," xómace' inyā'mkwa'm. There was no associated tale.

The morning star (xómace' kovatai'a, "big star") was the old woman of the Flute Lure tale who took her station in the sky.

- [773] Then the old woman said she was going to change herself into the bright morning star. "Since I am an old woman, when an old person is dying, they will say he will be dead when the first morning star appears." (When an old person is dying, he always says, "I am not going to die until the morning star appears.")

- [763] People who dreamed of this star became brave, killed enemies.
[787] The hero of the same tale, this woman's grandson, Kwiya'-

[114] ⁹ A statement recorded in Culin (*Games*, p. 302) identifies Orion with Mountain Sheep, Pleiades with Gopher, and notes the Scorpion as described here. The information seems, however, to be Pima as well as Maricopa in source.

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[648] cure" was translated by my interpreter into Maricopa as axna'l-mitce"vfk, "gourd [rattle] singing."³⁰ This may be because they now call in Pima shamans.

⁷⁵⁵ Usually at a cure several old men sat beside the shaman to lend him their strength, but they did not sing.

[276] Before the shaman began, he smoked two or three cigarettes or even four if the patient was very sick. He also stopped from time to time to smoke. "The shaman felt weak without his tobacco, like a man without food and water. He smoked to make himself feel strong." It is not clear that the shaman blew smoke over the sick man. Last Star did not mention it as part of the [115] procedure and his statement that the shaman stopped to smoke implies otherwise. Kutox, on the other hand, said that he blew smoke over the patient's body, but did not describe it in his own cure, cited below. The tobacco used by shamans did not differ from that of the layman.

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⁷⁵⁵ The shaman sang two songs or four over the patient when he knew he would recover. Only if the patient was seriously ill did the shaman begin singing from the first. "His songs were like prayers." He sang them to gain strength. These were songs he had learned in dreams and which he used only when curing; otherwise he kept them secret. The songs told how the spirit had taken him to the mountain tops to reveal the cures, but they did not describe this explicitly. In the course of his songs he named the disease and told the patient that "when he heard these songs he might get well."³¹

[822] If, while singing, the shaman mentioned only things that were white (birds or whatever) and called the patient's breath white, ⁵³³ the auditors were sure he would get well. But if he changed these ⁷⁵⁵ references to black, the patient was doomed. On the fourth night ⁷⁶³ (theoretically a shaman was given four nights to effect a cure), if

[114] ³⁰ Forde's Yuma informant, ascribing the use of a rattle to the Maricopa, was presumably mistaken (*Yuma Ethnography*, p. 198).

[171] ³¹ Informants had never heard of curing by the songs of animals diagnosed as causing the disease, as did the Pima; such causes being foreign to their belief. Possible exceptions were the singing of Blackbird song for sickness "caused by the deer" and the belief that rabbits caused illness and supplied its cure.

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the shaman saw the case was hopeless, he sang during the first⁵³³ half of the night to persuade the sick man not to go to the other⁷⁵⁵ world. He reminded him that all he owned was here. During the⁷⁶³ latter half of the night, toward morning, he "pushed him on," telling him that the other world was pleasant; there he would be as happy as were those who had preceded him. All this he told in song, not by oration.

A shaman ordinarily knew the cure for only a single sickness⁷⁵⁶ as taught him by one spirit; rarely he would know two or three, having been taught by various spirits. He would try for a day or two, and if he found he did not "know the sickness," he gave way to another. Theoretically he needed four nights to make the cure. Five or six shamans might be called before the patient was cured. A number of sick might gather to be cured at one time by a single shaman.

The fee was a horse, a native woven blanket, a small strip of woven cloth, or a string of beads; in later times a dollar a night. No mention of pay was made before he began: if he did not cure, he received no pay. Kutox stated that if he failed of a cure, he was nevertheless offered half the amount because he had tried, but the shaman would refuse.

One who had failed to cure might be accused of bewitching the⁶⁸³ patient and be killed. Undoubtedly had he accepted payment when he failed, they would be certain that he had bewitched for his own gain. In these cases the reaction was perhaps as automatic as that of the Mohave in taking vengeance on a shaman who failed: "they would give him no chance at all." Nevertheless, I was assured that the Maricopa did not kill an unsuccessful shaman whose efforts were believed to have been honest.³²

The only instance of an actual cure I could obtain was unfor-¹⁵⁹
tunately one in which the shaman was a Pima.⁷⁵⁵
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I [Kutox] have been cured several times; that is why I am old. Once I got so sick I did not know myself. I had a bad headache and felt nervous all over. I started off from the field where I was working. My house was a scant quarter mile away, but I could not reach it; I had to lie down. All day I stayed there in the shade, until late in the evening they took me home. They sent for a Pima

³² This seems also to have been the Mohave attitude (Kroeber, *Handbook*, p. 778).

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776 would hear any prayer. Last Star also thought that they were
782 not directed to particular spirits.

Old people think that when the trees begin to bud, their lives have changed, been renewed; that a spirit has pulled them through the hard winter. They would then address the various spirits of animals and strong birds [that is, those that have power]. They did not pray to sun or moon, or dream of them. The sun toward evening says, "I have gone through the whole world watching my children. They seem all right, so I think I will go down and see how they are getting on in the other world." The sun claims every living creature as his own: so it seems queer to Last Star that they do not pray to him. The moon is an old woman who looks down on little children and protects them. Hence when the moon first appears, the little children are told to call her by a kinship term, cinkla, grandparent's sister.

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Prayer plumes were not used by the Maricopa, although the
Pima usage was known. Nor were other offerings made, as shell,
turquoise; nor sand paintings and fetishes constructed. The
pollen crosses marked on themselves by Yavapai were equally
unknown.

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Beliefs in a magical order of events and actions were moderately important in Maricopa thought. At the same time they gave only lip service to some of these, differentiating rather clearly between sayings and beliefs. Mrs. Redbird, my interpreter, proved invaluable in this matter, always carefully prefacing her translation with the observation that the item was one of literal belief or merely a saying.²⁷ All beliefs and allied practices not mentioned elsewhere in this section on religion are resumed here.

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Apart from the import of dreams, there were several omens, almost without exception presaging disaster. If the enemy were nearing a fishing party, the fish then broiling would shout out loud from among the coals. Just as soon as the fish were eaten, the enemy would appear shouting. Sometimes a fish bled from its side before it was cut: this was a sign someone would be wounded. If on a journey or to war, a deer joined the party instead of fleeing, it was taken as an omen that one of them would be killed. But the informant immediately added, that it meant they would kill an enemy, because to take a deer without having to hunt for it was lucky!

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● [763] Death or an epidemic was presaged by a horned owl seen flitting about the houses: when his mouth opened a light was seen

²⁷ For sayings see p. 331.

Maricopa

Yuma

Halchidhoma

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in it. When the loon (xalyapu'kc), flying high in the air, cried out, this also announced the advent of "a terrible disease." It was heard just before the influenza epidemic of 1918 which carried off many of their number. The appearance of a comet also betokened the death of a prominent person or a general disaster.

A young chicken crowing like a rooster was a portent of death in its owner's family. If one's possessions made an unexpected noise, the owner would die. Similarly, if a snake crawled into the house an inmate would die. "The snake says he has come to the funeral."

Before my interpreter's father died, her mother went out one night. She sat down. Suddenly she felt something very cold. Looking down, she saw a little rattlesnake coiled around her ankle. She was too frightened to scream. It uncoiled, crawled a foot or two, and coiled again. She tried to drive it away, but it was dead. Next day a big rattler came to the door and coiled up. It did not rattle before they killed it. Soon after, the man died.

The tale Dog Champion (p. 396) yields several omens: a skull speaks, a pot cries out, a log groans; all presaging disaster to the Yuma at the hands of the Halchidhoma.

It was believed that certain actions would bring on sickness: handling a chickenhawk, or anything it had killed; or a boy eating the game he killed. Similarly, if a father ate the game he killed, his child would sicken. (Surely this conflicts with practice.) Arrowheads (those that were found?) were dangerous to have: the thunder would be sure to strike one who carried them about.³⁸ Lightning-struck trees were avoided for fear of sickness. If a turtle shell was put over a child it would grow no more.

In a myth (p. 374) it is noted that killing various desert birds and insects will cause rain to fall: cactus wren, a bird called vitapana', and tarantula.

The prehistoric ruins were believed to have been occupied by a people, who like themselves, were created by the culture heroes. They were called pipain,iko'r, "old people."

In the mountains to the northwest were the footprints of a giant, who figures in a tale (p. 409). There was no belief in dwarfs or water-babies in the mountains.

³⁸ The Papago also associated them with lightning, believing they are to be found where lightning has struck. They were also used for curing (Lumholtz, *New Trails in Mexico*, pp. 111, 180).

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CHAPTER X

DEATH CUSTOMS

CREMATION

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764 Like other Colorado River Yumans, the Halchidhoma and Maricopa cremated their dead and held a mourning ceremony for them. So far as the details of cremation were concerned the two tribes did not differ, but the slight Maricopa mourning rite was incomparable with the ambitious Halchidhoma affair. The latter closely paralleled that of Yuma and Mohave.

764 The dead were without exception cremated. This included those who died while visiting with foreign tribes, warriors killed in the enemy country, and infants. Those who were not cremated could not enter the land of the dead (see p. 299).

[727] One who died away from home, as in war in the mountains [Yavapai territory], would be cremated right there. They would be quiet about it; gather logs at night, set fire to them, and immediately set out for home. If one died while on a visit to the Mohave, e.g., he was cremated there: if one of their men dies here, we do the same for him. The ashes were not carried home. But the time our people were killed at Yuma, we could not attend to them. They died in a pile in the center of their village. The bones lay scattered about for years. It was the same with all the Yuma who were killed over here.

[115] Cremation persists to this day: it occurred once while I was on the reservation. My aged Halchidhoma informant, Kutox, from whom most of the following description was obtained, was by common consent director of these affairs.

●763 When a man had a mortal illness, the shaman in attendance was given four nights in which to cure. On the fourth night, when he knew his efforts were unavailing, he changed his songs. Previously he had referred in them only to things that are white; now he suddenly changed to references to black, and the auditors knew the patient would die. During the first half of the night, he sang persuading the sick man not to go to the other world, reminding him that his property was here. During the second half,

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toward morning, he "pushed him on," telling him that the other world was pleasant, the people were happy there, and he too would be happy. This was all in song; abruptly changing his text and hurrying on to the end. 763

The shaman was followed by an orator, who began to talk just before the sick man died. "When an elderly person was dying, he waited until the speaker came to talk to him, before dying." This speech, as well as those he delivers later, were stereotyped and peculiar to each point of the funeral. 763

The speaker reminded the old man how during the early part of his life he had come to love all people; how he thought his hunting trips were a pleasure to everyone who had gone with him; how he came to think his life all that the world could give him. He went on; that having had all these pleasures, he must now part with them. While he lived he knew how to place all the stars and how the sun and moon appeared. Now everything would change: he might never again see these things. If it was the way they said, he would go to the land of the dead. If it was not true, no one knew where he would go. This made the old man feel badly, too. It was always the case that at the end of the speech, the man was dead.

The speaker then addressed the relatives of the dead, telling them to be happy despite their loss. He encouraged them.

How long the corpse was kept before cremation (*hutñyĩ'k*) depended on the length of the last illness. Ordinarily it was kept but half a day, or if the death occurred at night, cremation followed in the morning. But if the person died suddenly after an illness of only a few days, they kept the corpse longer, a whole night or day. 764

The corpse was always carefully prepared: washed, dressed in its best, the hair combed, painted and decorated. It was wrapped in a cloth, tied above the head, with another cord tied around the waist and a third below the feet. These duties were performed by some elderly person outside the family, who was not paid, but served out of friendship and pity.

There was one proper method of preparing the pyre (*iaðau'g*, "wood pile") and arranging the corpse on it, dictated by practical considerations. A poorly constructed pyre would suddenly fall sidewise and dump out the corpse. Sometimes the pyre was built before the person died. A big post was set into the ground

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539^x The little boy said, "We have no home of our own and we can not wander together like this. It would make us feel badly to think we had no home. Let us part in such a way that I will know where you are, and you will know I am somewhere else." 539^x
787 Now, the little boy was going to change himself into a comet, but 821
821 he said he was not going to be seen often; only at times when a well-known person was about to die. He said he would also appear when there was going to be sickness all over the world. "Humans shall see this omen, a red streak across the northern heavens, and they will know there will be sickness." Then the old woman said she was going to change herself into the bright morning star. "Since I am an old woman, when an old person is dying, they will say he will be dead when the first morning star appears." (When an old person is dying, he always says, "I am not going to die until the morning star appears.") So the two transformed themselves into these stars. So the morning star is the old woman and the comet is the little boy (kwiya'homar^a).⁹

THE DOG CHAMPION

When the Halchidhoma lived on the Colorado, the Yuma came to fight. The Halchidhoma lived in various villages. The Yuma attacked one of these villages and killed all the men. So all the survivors moved. They did not cremate the dead because there were too many, so they just piled them up, where they dried. The skulls lay piled up.

The survivors were scattered all through the mountains. What they had planted, the Yuma took. The Yuma moved up to the place they had been living.

A Yuma man passed by the pile of skulls. A skull said, "Hot," meaning it was hot and thirsty; it said it wanted to get under the shade. It said:

⁹ Possibly from kwiyu'c, "meteor" and xuma'a^a, "child, boy," although the informant made it clear that he is identified with a comet (xōmceaañeš'p), not a meteor. Du Bois notes: "The Diegueño identified the being whose name on earth was Cuyahomarr, the wonder-working boy, and whose name in the sky is Chaup or Shiwiiw, with the large meteoric fire-ball which is his physical manifestation. . . . It is said that the Indians believe that if he casts the shadow of a man on the ground in his passage overhead, the man will soon die" (*Religion of Luiseno*, p. 125).